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MR. KITTREDGE'S

FOURTH ADDRESS

ON

INTEMPERANCE.

* 7589.127

AN

ADDRESS,

DELIVERED BEFORE THE

TEMPERANCE SOCIETY OF PLYMOUTH, N. H.

JULY 4, 1829.

*7589.127

BY JONATHAN KITTREDGE.

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ADDRESS.

Fellow Citizens,

It is only about three years and a half since the formation of the American Temperance Society, an institution that has accomplished more good than any other ever formed in the same space of time. Its object is, as you well know, to suppress entirely and forever that intemperance, which has prevailed and does yet prevail in these United States; a vice, that has threatened the destruction of our republican institutions and the overthrow of our liberties. It was in vain, that our fathers, on the memorable fourth of July 1776, declared us free; it was in vain, that they fought, and bled, and suffered, and died, to establish that Declaration, if we, their sons, were, by our vices, to render ourselves unworthy of the legacy, which they left us, and by our intemperance unable to preserve it. It was in vain, that we were made the freest people on earth, if, in the short period of fifty years, we were to become, and hereafter to continue the most intemperate; for what, I ask, is liberty without virtue, and how long will a republican government last, where the governed and the governors constitute a nation of drunkards?

But, thanks to Heaven, a redeeming voice has gone forth. The precipice, over which we were falling, has been descried, and the alarm has been sounded. We are not lost. Heaven has decreed, that we shall not be lost

That vice, which was leading us to ruin, has been checked. A great moral change has been effected. There is virtue yet left among us, and God has said to America, as he did of old to ancient Sodom, I will save you, if ten righteous, sober men can be found; and they have been found, and we are redeemed. For a long time had the virtuous and the good wept over the crying sin of our land. A warning voice was now and then raised, but the cry was unheeded. The very men, who were sounding the alarm in our ears, were themselves treading in the footsteps of those who were lost. The disease was felt, but the remedy was unknown. While they were denouncing intemperance, they were encouraging the use of spirituous liquors. While they were bewailing the effect, they were continuing the cause. And while they were advising men not to be drunken, they were advising them to drink. A delirium had seized upon the public mind, and ardent spirits were recommended as the Elixir vitæ, the panacea of all our woes. So deeply had the almost universal belief of the utility of ardent spirits fastened itself upon the public mind, that the first preachers of the orthodox faith of total abstinence, were generally regarded as enthusiasts and madmen. It was thought to be an impossibility to persuade men to give up the use of spirituous liquors, and even if possible, it was thought not to be desirable. They were indeed, by almost every man, regarded as highly beneficial, and even as absolutely necessary. When the proposition to give them up entirely was first made, men would sit down, and with great and tender affection, and almost with tears in their eyes, recount their various good qualities. They became enraged at those who denied their efficacy as a cure-all and a serve-all, and they asserted the doctrine of entire abstinence as a deep and foul slander cast upon their nearest and best friends. Men, who had sons in the last stages of intemperance, who had wept at their conduct and their fate; who had seen the budding blossoms of a promising youth blasted by the early approach of intemperance, and who

were expecting soon to follow them to the drunkard's grave, would defend the drunkard's drink, and denounce those who were trying to save them and their yet sober children.

The use of spirituous liquors had become almost universal and almost universally excessive. Men who loathed intemperance, as they thought, would drink as much as they could bear, and so that they could keep up, and attend to their business, and get home safe, it was all very well.

But a different state of things has been effected. The popularity of strong drink is on the wane, and, I trust, will ere long fall into universal discredit. That, which by almost all was thought three years ago to be essential to the comfort and maintenance of life and health, is now by many, and a very great many, found to be not only unnecessary but hurtful. A great and manifest diminution has taken place in the quantity used, and a corresponding diminution of crime and disease among the people. And this change is to be ascribed primarily to the formation of the American Temperance Society. This Society was formed at Boston, Feb. 13, 1826, on the principle of total abstinence from the use of intoxicating drinks; not by a band of drunkards, who had suddenly resolved on a temporary reformation, and who, in the frenzy of the moment, might be led into an extreme of temperance, but by men of the first respectability, who had never been suspected of an improper use of ardent spirits, who were sober enough, as all admitted; and it was formed on deep reflection, and, as the event has proved, in much wisdom. It was formed, not for the immediate benefit of its members, and was not an association for the regulation of their own conduct, so much as the establishment of a great and saving principle for the reformation of the public. It was a society for public action, and its object was to spread the redeeming influence of its doctrines through the community. How

far they have succeeded, perhaps, it will be interesting for you to know; and you will permit me here to give you a short history of the Temperance Enterprise.

At the formation of the Society its doctrines were novel, and they had to contend with the long cherished prejudices, the customs, habits, and strong attachments of the community. They undertook to assail the most popular notions of the day, the fashion of the times, interwoven and deep rooted with all the prevailing notions of common courtesy, and social, friendly intercourse; with practices prevailing among all orders, from the President of the United States, down through every grade, to the ragged, filthy beggar of a glass of grog. This being the case, you would suppose, that the new doctrine would make but slow progress; that men would be converted singly and individually, and that years would roll away before they could make an impression on the public mind. And, perhaps it is true, that during the first year of the Society's existence but little was done, yet that little was much. In the neighborhood of Boston, auxiliary societies were formed here and there, which excited a considerable influence in their immediate neighborhoods. The formation of the Parent Society became known, and a spirit of inquiry was awakened among the benevolent and good in other places, and other States felt its influence. The history of the different societies in this State, I know not, but I believe the first society formed in New Hampshire, was formed at Lyme, two years ago last January. It was then a byeword and a reproach. It produced among, perhaps, a majority of the inhabitants, a violent excitement. Not only the intemperate, but many of the temperate and respectable inhabitants opposed and ridiculed it. Its members were denounced, and the vilest slanders and most barefaced falsehoods were circulated respecting them. Stories of concealed jugs and private drams were propagated and believed. Men, who had never been intemperate, were said to have been caught in liquor. All were represented,

as having repented at the rashness of their vow, and as being anxious for the time to arrive, when they would be released. At that time 6000 gallons of ardent spirits were yearly drank by the inhabitants of that town. Six stores kept the drink of drunkards, and retailed it by the glass; and men of every age and character were seen tippling at the counter. Twenty common drunkards reeled through the streets, and twenty more were known to be fast approaching the same plight.

But mark the change. The excitement has almost entirely subsided. The voice of opposition is dying away. Many who ridiculed and reproached us have become converts to the true faith. I believe that 1000 gallons, instead of 6000, will supply the remaining drinkers the present year.* Ardent spirits are kept by only two stores, and sold by the glass by none. Tippling at the counter has entirely ceased, and it is fast becoming a disgrace to be seen purchasing the fiery liquid. It is rare to see a man intoxicated; and if no drunkard has been reformed, many are much mended. Several young men who were on the brink of the precipice, and in a few years would have been confirmed sots, now bid fair to make useful and respectable men. About thirty farms are carried on without the use of distilled spirits. As many more with very little. Men labour at all seasons of the year, in all weathers, and at all kinds of work, without rum; and, instead of being enfeebled and sick, or backward in their work, are among our most vigorous, healthy, industrious and thriving yeomen. Never did a more fatal and groundless error gain credence among civilized men, than the belief, that ardent spirits are either necessary or beneficial to them. The ancients believed in divination, and, that they could foretell events by the flight of birds, and the entrails of beasts. Our fathers believed in Salem witchcraft, and their descendants in the utility of distilled liquors. Of all these errors, the last is by far the

* Since writing this, the year has closed, and it is found that only 600 gallons of spirits have been sold in the town.

greatest and most fatal; and, I am ready to say, that there is not a man within the compass of my voice, who, if he will honestly abstain from spirituous liquors one year, with a willingness to be convinced, but will acknowledge, that he feels better and can perform more labour without than with them. The *health* of the people of Lyme is also improved. For the six years previous to the formation of the Temperance Society, the average number of deaths was 24 1-6. For the two last years only 17 1-2. In 1826, the year before the formation of the Society, the number of deaths, under 40 years of age, was 15. In 1828, only 9. The business of the physicians, it is estimated, has decreased one third. These are facts, and speak for themselves; and will they not be believed? Shall they not have their due influence on your minds? But they are nevertheless facts, and proclaim our triumph. In truth we have triumphed. Wherever the temperance reformation has gone, it has triumphed, and it will be wafted on the wings of triumph to every State and County, and village, of this vast republic. It is not in the power of rum, with its legion of worshippers, to check it. While they fight drunk, we fight sober. While poverty, and sickness, and insanity, and crime, and death, are thinning the ranks of this modern Moloch, the friends of temperance are increasing in wealth, in health, in mental power, in virtue, and in life. We exult in our strength, and bid defiance to our foes. We rejoice, yea, and we will rejoice, not in visions of the future only, but in the realities of the past. We rejoice not only in what we have done at home, but we rejoice, that other towns and villages are shaking off the servitude of the burning and devouring demon. And why should we not rejoice? Who can regret the change, a change in which none suffer, but all are benefitted; a change from the oft depicted and more familiar horrors of intemperance, to the sober, tranquil, and invigorating enjoyment of temperance; our State at large has also felt the influence of the exertions, that have been made. At least 40 Societies are

supposed to have been formed. A diminution of one half in the sale of spirits is said to have taken place throughout the state, and the work is progressing with great and unexampled rapidity. Societies have been formed in all New England, in the middle, southern and western states; and perhaps there is hardly a village or hamlet in the Union, that has not felt the effect of the redeeming doctrine, which we preach. Between 500 and 600 Temperance Societies are now known to exist in the United States. Many distilleries have been closed, some from principle, and some from necessity. Merchants in many places are forsaking the traffic, and it is fast being consigned to the rank of the slave trade. Dealers in the article tremble for their character, and we trust in a few years will be obliged to abandon it, or sink to the infamy the trade now merits and will soon receive. Some of all classes of society enter into the principles of the Temperance Association. All the learned professions are engaged, physicians and clergymen generally. The former have taken order on the subject, and the influence of that numerous and respectable class of citizens is exerted to abolish the use of distilled liquors. The clergy in this country, a band of devoted philanthropists, whatever they may be in others, are going about doing good. The doctrine of total abstinence from sin and rum receives from them a hearty support. The success of this cause is the object of their daily prayers to Heaven, and their daily labor among men. The profession of the law too have not remained idle spectators in this work of benevolence. They have come forth, and by their talents, example and eloquence, are exerting a salutary influence upon the community. The yeomanry, the bone and muscle of our land, the mechanics—in fact, some of every class have lent us their aid. The dealers in the article of ardent spirits, the last expected, have many of them set a noble example, and abandoned the use and the sale of the drink of death. The physicians, lawyers, and dealers in spirits, whatever credit others may deserve, are cer-

tainly entitled to the most. They are the classes, whose interests are most immediately affected by this reformation. Ardent spirits are the prolific source of disease and litigation. In an intemperate community there is always employment for the physician and lawyer; and there can be no doubt of the fact, that nearly one half of the diseases, and one half of the collection-suits in this country, are directly or indirectly ascribed to the use of spirituous liquors. If then you wish to diminish physicians' bills, if you are unwilling to pay lawyers' fees, refrain from intoxicating drinks. This would be a reform and retrenchment of the most glorious character, and such as you have in your own power.

Perhaps it is not true, that the sale of spirits in this country is lucrative. When we take into consideration the small advance made on the capital employed, the increased expence of collections, and the great amount of losses arising from this branch of trade, I am inclined to believe, that if the merchant is not benefitted, he is but a little injured, in a pecuniary point of view, by the discontinuance of the traffic. If this is so, he is fully compensated for the loss, by the greater safety he must feel, the increased confidence he can place in his customers, when he knows they are all temperate men, and by the relief he finds from the most filthy, disgusting, and, to a virtuous mind, the most conscience-galling part of his business. At any rate, many of them have taken a noble stand, and are affording all the weight of their influence for the benefit of their country.

This enterprise is patriotic; it is truly Christian; in fine, it is greatest, best and most benevolent moral enterprise of the age in which we live. God has prospered it, and it has been and continues the most successful. It has received an impetus, which will, I trust, carry it forward to a glorious and universal triumph. In some towns every respectable person is a member of a Temperance Society. Whole churches have united and banished ardent spirits from use. So it should be, everywhere.

But, perhaps, the most interesting and least expected feature of this grand enterprise, is the effect, it has had upon the intemperate, and the reformation it has effected of drunkards. Five hundred drunkards have been hopefully reclaimed within two years, more, perhaps, than ever were reformed before since drunkenness began. This was formerly a hopeless class of citizens, outcasts from society, sunken, fallen, lost, dragging out a miserable existence here, and doomed by all to a wretched one hereafter. In life the drunkard was despised, in death unlamented. If, indeed, some little sympathy was felt for his fate, it was mixed with scorn, and none wept at his grave. Perhaps his own immediate relatives might shed a tear, as they consigned him to his long appointed home; his injured wife, his suffering children, his more doating parents, now ruined perhaps by him, might drop a tear, that a husband, a father, a son had gone, and gone in such a way; but they all felt it a relief. In life they could not reform him, and in death they were glad to forget him.

But a new era has opened upon the intemperate. Light has shone upon their dark and gloomy paths, and they are bid, like the children of Israel, to look and live. Here is hope, here is safety for them. In days gone by every thing tended to depress the intemperate and to continue their habits. All the customs of society were so many bars to their reformation. They could not reform, if they would. It was the fashion of the times to drink, and all must drink. Drinking was the mark of hospitality, the test of friendship, the passport to respectable society. It was the watch-word and countersign to all public, private and social meetings. It was the business of celebrations, of musters, of dinner parties, of all public exhibitions, of friendly visits; in fine, of all occasions. Two men, who happened to meet, if they were acquaintances, must drink. All were invited to drink, urged to drink, compelled to drink. To refuse was unfriendly. What then was the poor wretch to do. If he would be

sober, he must exclude himself from society. If indeed he refused, and persisted in refusing, it proclaimed his shame, it spoke the language of his disgrace, it told his whole history. Strangers would suspect the reason, and wink at the discovery. Acquaintances would jeer and echo the tale, and although to drink was death, to refuse was almost as bad. It was a living death, and few, very few, could withstand the temptation, the entreaties, the threats, the taunts of friends and foes. In this dilemma, they would try it again, and away they went. Drink, drink, forced to drink, and of course drunk.

But a change, a glorious change, for this unfortunate and criminal class of our fellow citizens has taken place. A man may now refuse to take the deadly poison, and be accounted respectable. No one is now obliged to drink, whether he would or not. He can associate with his fellow men, and can find those who are as temperate, as it is necessary for him to be. He is aided and assisted by the new and improved fashion of the times. And this is what he wants. As well might the enslaved African, bound in chains of iron, attempt to rise, throw off the yoke of his subjection, proclaim himself a free man, and take his stand among such, as for the intemperate man, in former times, to throw off the yoke of his servitude, and break the adamantine chain that bound him. With every thing to press him down, it required a giant's strength to rise, and few, very few giants were found.

To deny the appetite was comparatively easy. But oh! to bear that load of shame, of guilt and remorse, which lay upon him, to support the reflection, that he had brought ruin upon himself, had blighted all his fair prospects of usefulness and respectability here, and of happiness hereafter, to know and to feel that he had forfeited all claim to the sympathy and pity of the public, to witness that look of scorn and contempt, which men are but too apt to cast upon those, they think less worthy than themselves; to support the anguish of a

broken heart, the distress of an enfeebled constitution, and above all, that self-disdain, that loathing and abhorrence of one's own character, which every drunkard feels, to be able to discover nothing before him but the gloom and the darkness of despair, and at the same time enticed to partake of the waters of forgetfulness; what intemperate man would not be likely to drown his agony in the bowl, if only for an hour, and hope and pray that that hour might be his last! This was, to be sure, a poor relief; but nevertheless, and as the drunkard thinks at the time, a relief—the relief of despair and death. Could the drunkard mix with those, who did not drink at all, who did not place temptations in his way, and seduce him from his resolution, his reformation would not be hopeless. Accordingly we find, by the second Annual Report of the American Temperance Society, that they are reformed, and that 500 of them "have been redeemed, regenerated, and disenthralled by the irresistible genius of" Temperance Societies.

This State saves, by the Temperance reformation, $150,000 a year in its expenditures; New England $1,600,000, and the United States $7,000,000, and they gain as much more, in the industry and virtue of the people. The agent of disease, and the excitement to crime, is diminished in the same proportion.

And yet there are opposers among us! men of wealth and respectability, who encourage the use of spirituous liquors, and throw their influence into the scale of intemperance. There is, after all, a numerous class of what are called temperate, moderate drinkers, who love rum, and must have it. They do more hurt than the drunkard. They have influence. He has none. They try to make rum-drinking respectable; he cannot.

But they are all alike, the drunkard and the drinker. They are but different species of the same genus. Temperate, moderate drinkers; temperate, moderate slave-dealers; temperate, moderate gamblers; temperate, moderate sinners, all alike It is the drinking which is wrong.

Drunkenness is but a higher degree of the same crime. These temperate, moderate drinkers are training themselves and their children to the higher order of drunkards. They are learning the trade, they are serving the apprenticeship, and they uphold and encourage the drunkard.

Let me illustrate this by an example, which I had from an agent of the American Temperance Society. He told me that he once delivered an Address on Temperance in the State of New York. After he had closed, he gave an opportunity for others to speak, either in favor of forming a society, or against it. A respectable, pious deacon of the church, one of these temperate, moderate drinkers, arose and opposed it. He said, " that rum was a good thing, and he could not do without it. He wanted a little now and then. It was necessary in haying and harvesting, in cold and wet weather." He said, " he did not approve of intemperance; he was sorry to see so much of it; but he must have a little rum. Total abstinence would not do. He meant to be temperate, but must drink." He sat down, and the most notorious drunkard in the village, partly intoxicated at the time, followed him. He too was opposed to the doctrine. It did not suit him. He did not feel able to make an address, he said, he never had had much learning, and was not able to speak as others did; and he was glad, he said, that on that occasion it was not necessary, as his good friend the deacon had expressed his views and feelings exactly.

And their principles were precisely alike. Both had the same opinion of ardent spirits. Both were in favor of drinking. The deacon's theory was that of the drunkard. His practice was regulated with a little more prudence. Both were rum-drinkers; both criminal. The deacon did the most harm, because his influence was greater, and the evil tendency of his practice was not so obvious. The immoral sentiments of a moral man are more dangerous than those of the openly immoral, be-

cause the latter carry their own antidote with them, and afford a clear exhibition of their character. The insidious writings of a Hume and a Gibbon are more pernicious than those of a Paine; and the intemperance of the day is promoted more by the self-styled temperate part of the community, who drink spirituous liquors, than by the openly intemperate.

Is not this clear? Let every respectable man in this country abstain from the use of spirits; and how long, think you, a drunkard could be found? They would disappear immediately, and this land would be free.

Why then will they not do it? Why not abandon the drunkard's trade, and clear their skirts from his blood? If they can do it, and will not, they are the willing agents of intemperance, and in the sight of Heaven are partakers of that sin, which must exclude them, as well as their principles from the abodes of the blessed. I care not what pretensions the rum-drinker makes to religion or patriotism. I will not say, that he is not a Christian and a patriot; but I will say, that if he is either, he is a mistaken one. He may be 'saved, so as by fire,' but he has much hay, wood and stubble, to be consumed.

The same justification that is made of rum-drinking, may be made of gambling, of slave dealing, or almost any other vice. Temperate, moderate gambling is not half so pernicious as temperate, moderate drinking, inasmuch as excessive, ruinous gambling is not so destructive to the man, as drunkenness. The gamester, who means to be respectable, tells you, that he does not mean to play for large sums; that he never loses much, or wins much. He never means to hurt himself or others. It is an amusement, and he plays for amusement. It is a recreation to the mind, and a little play does him good.

The slave dealer tells you, that he finds the African wretched, poor and hungry. He takes him and brings him to a land of plenty, and means to treat him well, and that he does in fact make him more comfortable, and improve his condition. All this is plausible, and is as

reasonable, and as true, as the defence of temperate, moderate drinking, and I believe less guilty.

But some dare not come up to the work. There are cowards in every grade of life. They are doubtful of the success of this cause. They look around and find, that more drink than abstain. They are afraid of their popularity, and make nice calculations of policy. Poor souls! They have not the moral courage to do good. They dare not act for themselves, for their country, and for Heaven.

But they have a debt to discharge. The fathers of the present day owe it to their children to discountenance the use of strong drink. They have brought upon them a curse, and should tremble to leave it upon them.

How dare you educate your children to be rum drinkers? When you reflect, that heretofore one in twenty has been intemperate, and became so by the very system which you defend; how dare you lend it your example and influence? The rising generation use a language of entreaty on this subject. They plead with you not to entail upon them this tremendous curse. They tell you, that of the families now on the stage, there is hardly one, that has not, in some shape, felt the ravages of this disease. That you have, perhaps innocently, introduced a system of manners, and a style of social intercourse, that almost inevitably and necessarily makes them drunkards. That, if they continue the practices, in which you were educated and have been educating them, they too shall exhibit the same spectacle of intemperance, which the generation, now in active life have exhibited, and be drunkards. That, perhaps, before your eyes are closed in death, you will be obliged to follow some of them to a drunkard's grave, and endure the heart-rending reflection, that although your hoary locks are brought in sorrow to the grave, the blame, the guilt is all your own.

What father in this assembly would educate his son for a drunkard? But every one, who uses ardent spirits, every one who gives it to his children, is adopting the only course that has made all the drunkards that ever

lived, and the only course, that will make them hereafter. It is by the temperate, moderate use of spirituous liquors at first the appetite is created, and by continuing this use, with a little increase, that a habit is at last formed, which the subject of it cannot resist.

Were you to educate your sons for the State's Prison, you would not begin by teaching them the higher crimes. Were you to educate them for the gallows, you would not first teach them to commit murder. No one would take a virtuous youth and attempt to vitiate his mind by such a course. He would revolt with horror at once, and it might be the means of confirming his virtuous principles. No one, if he wished to make a drunkard, would teach him to be drunk at first. No; he would begin with small potations. He would give him no more than he could relish. In this way, he would give him the habit of drinking, and then the step to beastly intemperance is easy. This temperate, moderate drinking is the drunkard's education, and every one, who continues it, is responsible for the intemperance of the land.

But why should I say more on this subject? You have heard enough, you have read enough. If you will not believe, after all the light that has been furnished you, after all your experience and observation, after witnessing all the good which the doctrine of total abstinence from the use of ardent spirits has effected, and is effecting, neither would you be persuaded, though one should rise from the dead.

To the members of the Temperance Society, I would say, be not deterred from your enterprise. Let no consideration dishearten you. Your cause is the cause of truth and of Heaven. On its success depends your welfare and that of your children. You have already effected much, and by perseverance will effect yet more. The time is not far distant when ardent spirits will be banished from the land. You may not see it, but your children will. A generation is coming on to the stage, who will rise up and call you blessed. They will feel

towards you, as we feel towards the patriots of the revolution. They will owe you as large a debt, as we owe them. Then persevere. Draw the reins still closer and closer. If there were no obstacles, there would be no event. If there were no battle to be fought, there would be no victory to be won. If there were no race, there would be no prize. Your own welfare, that of your country, of unborn generations, demand from you a steady, unwavering and determined warfare. Resist even to blood.

The members of the Temperance Societies have become like the church, a city set upon a hill. They are seen and marked. They have voluntarily assumed this responsibility, and should live accordingly. Those who are opposed to you look forward with hope to your fall. They would be glad to see you give back. Sacrifice not yourselves or your children, gratify not the enemies of the Temperance enterprise in this way. Discard and denounce the use of ardent spirits on all occasions. Use them not as a medicine. They are no more necessary for this purpose than any other. I speak of their own intrinsic virtues. They are convenient sometimes to use with medicine, but may be dispensed with. I believe Temperance Societies must exclude them from every use. It may be necessary, for the present, to retain them as dissolvents; but the medicinal virtues of distilled liquors, if they exist, have never yet been fully ascertained. There is an uncertainty on this subject. Medical men have never yet detailed their medicinal properties, so that their specific virtues can be known. If they are beneficial in any certain disease, I know it not. Unless, then, they are positively and certainly beneficial, exclude them.

Members of Temperance Societies should abstain from wine. The influence of men, who use it is much diminished. It is considered a substitute for distilled liquors, and that man who uses wine, cannot preach total abstinence from distilled liquors, without the appearance of inconsistency. Therefore abstain from it, from principle,

Avoid even the appearance of evil. It cannot be much of a sacrifice, and is worth making. He who would do good, must increase his means of doing good, and avoid every thing that would lessen his influence. He should be consistent.

> "He who the sound of Heaven would hear,
> "Must be as holy as severe."

You should let your opinions be known. The friends of this cause should unite, and present as formidable a phalanx to the enemy as possible. Let none hold back because they are afraid to join a society. It is the way, that they can do the most good. It is by their associated influence, that they can change public sentiment. Individual exertions are limited, and success depends on the increase of numbers.

Who, that reflects upon, and duly estimates the vast amount of good, that Temperance Societies have done, would not be proud to be a member? What hoary headed veteran of the revolution does not swell with pride, that he belonged to the army of Washington and La Fayette? Who does not rejoice to tell the story of his sufferings and discouragements? Who does not claim the more credit, the darker was the scene? He who does not join a Temperance Society, in this day of reformation, is a coward in virtue's cause, and a traitor Heaven.

Finally, go forward; your march is onward. Redouble your exertions, and when the orator of the 4th of July shall hereafter tell of your fathers' glory and renown in the field of battle; your descendants will sing the song of triumph and of joy, that the liberties which your fathers won, have been preserved by you, and handed down to them undefiled by the demon of Intemperance.

From an abstract of the Third Annual Report of the American Temperance Society.

Extent and Progress of the Reformation.—Last year there were only four state societies, now there are 11, and arrangements are in progress for forming three more. Last year the report recorded only 222 county and town societies, now there are more than 1,000.

The number of persons in the United States pledged to entire abstinence cannot be accurately ascertained, but is supposed to be about 100,000. The societies are composed of persons of all ages and conditions, and of both sexes; but in every part of the country, young men are in the front rank in this good cause.

Incorporated companies, agricultural societies, agents, contractors, farmers, master workmen in various trades, have in great numbers refused to furnish ardent spirits to laborers. More than 40 vessels have been sent on voyages unprovided with intoxicating liquors. Thousands of families have banished it from their side-boards und closets. Academical students, lawyers, clergymen, legislators, judges, &c. have very extensively enrolled their names in support of the good cause.

In an abstract given of the report last year, it was stated that, according to the estimate of the committee, as many as 500 habitual drunkards had been reclaimed during the previous two years. In the report now presented, it is stated that more than 700 cases of such reformation have come to the knowledge of the committee during the past year; while there are doubtless hundreds of similar cases, of which they have no knowledge.

The committee have been informed of more than 50 distilleries, which, from principle or necessity, have ceased to manufacture intoxicating liquors; and of more than 50 regiments and smaller military bodies which have resolved not to use them on

days of parade.—More than 400 dealers in spirits have given up the business from principle.

Promotion of the Reformation.—No class of men have done more for the cause of temperance than our physicians, by their writings, and by their testimony publicly and privately given on numerous occasions, they have manifested their cordial and disinterested friendship. In the face of what are believed to be their pecuniary interests, they have solemnly denounced ardent spirits as productive of disease and death.

Necessity for Further Exertions.—The reformation is but just begun. While 400 traders have renounced the sale of spirits, not less than 40,000 continue the traffic. While there are a few towns in which no intoxicating liquor is sold, there are 8,000 towns, villages and cities in which it may be freely purchased. While fifty distilleries have stopped, 10,000 continue their operations. While a few merchant ships are despatched without spirituous liquors, much remains to be done before the banner of temperance will float at the mast head of every American vessel, proclaiming to every port which it enters, that we are the reformed and temperate nation.

Why not join a Temperance Society?

THIS question has frequently been asked; and various answers have been given, among which the following are the more common: Why, says one, should I pledge myself to entire abstinence, since I can use ardent spirit, and not be hurt by it? To this we may reasonably reply, benevolence often requires us to make personal sacrifices for the good of others. Paul could use flesh for food, without defiling his own conscience, and even with personal advantage. But he says "if meat make my brother to offend—that is, to transgress—I will eat no flesh so long as the world standeth, lest I make my brother to offend. Destroy not him with thy meat, for whom Christ died. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is made weak." The principle on which he acted was evidently this; if any indulgence of wine, even though lawful in itself, is likely to lead a brother into transgression, I will wholly abstain. Now the chief cause of intemperance is the common use of ardent spirit. Brethren and children and neighbors are led to destruction by hundreds, by the example

of others, and the reasonings which are urged to justify those examples. Every man, therefore, who makes the plea above named, not only discards the principle on which the Apostle acted, but he assumes a terrible responsibility.

After all, what is the amount of the sacrifice required? Make the worst of the case, and entire abstinence from the use of ardent spirit can cost a man nothing more than a temporary inconvenience. This is the most that can be said in any case; for the idea that a person's life may depend upon the customary or frequent use of ardent spirit is at this day too ridiculous to deserve a serious refutation. Some, however, will insist upon it, that distilled liquors are indispensable to their health—necessary, to use their own language, to NOURISH NATURE. Thus the drunkard reasons. I ask then, how it happened that so many millions lived and enjoyed good health before the invention of ardent spirit? Was it reserved for modern times to discover a cause so necessary to the support of life, when, in ages gone by, men lived to a much greater age than they now do? NOURISH NATURE! There is no more nourishment in ardent spirit than there is in lightning; and every sober man who understands the subject will tell us so.

Men influenced by appetite, and the power of a ruinous habit, will try hard to persuade themselves, that their health and comfort, and even the preservation of their lives depend upon the use of this liquid poison. In these respects, they reason precisely as the drunkard reasons—and if it is really the fact that they are reduced to this necessity, they, like the drunkard are gone beyond the ordinary hope of recovery. It is high time for such persons to look seriously to their condition, and to fear lest they be soon "held with the cords of their sin." It is possible that while they call themselves temperate, and suspect not that any one thinks otherwise, they may have often betrayed the effects of the inebriating draught. It may be that the eye of an impartial observer has seen indications which cannot be mistaken. Many around him may inquire why he has so many objections to Temperance Societies? why is he so much disturbed when efforts are made to arrest some portion of the THIRTY THOUSAND who are annually sentenced to the grave by drunkenness? and why do we so often perceive his intellect clouded, and his tongue so loquacious and irregular? and what is the cause of that blistered skin, and those reddened eyes, and that rising bloat which already begins to deform his visage? The answer is, he pleads for the MODERATE USE of intoxicating liquors. "Drunkenness," he says, "I abhor as much as any man—don't think me an advocate for drunkenness—Oh, it is a dreadful evil—but then don't let us carry matters too far." But I would ask that

man how far he would have them carried? You say that you will not advocate intemperance, but that you wish it was suppressed. I ask then, whether you would have us carry matters far enough to meet and remedy the evil? And if so, what is the point to be aimed at but the entire removal of the CAUSE of the mighty evil? I ask again, What is the cause of drunkenness? and the true answer is, not as some would say the ABUSE, but the USE of ardent spirit. Banish the needless and pestiferous practice of using it, and you accomplish the work.

But another says, I can be temperate, and can use my influence in favor of temperance, and yet not belong to any Society. You say you CAN, the question is, whether you WILL;—and surely if we take facts for our guide, we are warranted in saying you will not.—Show me the man who has been seriously and resolutely engaged for the suppression of intemperance, who has been unwilling to belong to a Temperance Society. The question is worthy of being considered, on which side of the main question do drunkards reckon those who are opposed to such Societies, and who say so much in favor of using a LITTLE OF THE GOOD CREATURE, as they are pleased to call it?

But, says another, "I wish to have nothing to do with this business; let every one take care of himself!" Most alarming facts demonstrate that people take care of themselves at a sad rate. More than thirty thousand die every year by drunkenness, and among some hundreds of thousands now living, wretchedness exists in every possible variety. The tone of wo is heard throughout our country, while beggared families, profligate children, the poor houses, the prisons, and the gallows attest how men take care of themselves. Is it then in the heart of any benevolent man, coolly to fold his arms and let every one take care of himself? Would Paul have done thus when he saw his brethren and friends led step by step into idolatry?

But, says another, what have these Societies done to give them such strong claims upon us? I answer, that if they had as yet done nothing, the object they have in view gives them a claim to your patronage. Besides, it is plain that something has been done, else they would not be so much opposed and would not so often be "the song of the drunkard." Within a short period they have reclaimed more than five hundred drunkards. This is more than they expected to do; for nearly all commenced their operations under the persuasion that the drunkard *must* go on to perdition. In addition to this it may be stated that through the influence of these Societies, the sale of ardent spirit has been diminished more than one half, and the distillation of it has been prevented in a still greater proportion. More than this; they have changed the fashion of the day, so that instead of offering the nauseous article to a visitor as a mark of hos-

pitality and civility, it is now considered disgraceful to do it. While the new fashion prevails, social visits will not be, as they have very often been, a high-way to intemperance.

But, says another, all this stir about temperance is a money-making business, and I will have nothing to do with it. With certain characters this assertion is always ready to supply the place of argument. But let the accusers show, in what way the efforts of Temperance Societies can afford the least pecuniary aid to individuals or classes of men, except as they may save such needless expense. Who are the persons concerned in this supposed speculation? And where the funds with which they are to speculate—and who are to share the *enormous profits* which are to grow out of *nothing?* Surely members of Temperance Societies do not expect money from their opponents. Have they then agreed to speculate upon each other? This is not much like human nature.—But though it is utterly impossible to conceive of any way, in which they can aid in pecuniary speculations, we can find reasons enough that will induce an objector to charge them with it. What, says he, can be their motive in all this? If we reply, it is to prevent the present and eternal ruin of thousands, he, taking himself as a standard, says every man is selfish in all that he does. Looking within himself, he finds no spirit there stirring him up to benevolent actions. There he finds only a cold, calculating, selfish spirit, unwilling to make a single sacrifice for the good of others, and unwilling to believe that others are more benevolent than himself. Now, if a man is determined to judge others by himself, we may expect that he will impute every benevolent effort to the love of filthy lucre. The friends of benevolence must consent to endure such charges. False accusations are no novelty in this world. The Apostles, preaching the gospel of Christ, were accused of turning "the world upside down."

But, objections or not, let no friend of the temperance cause be dismayed. Those sarcastic remarks which you occasionally hear, and the opposition you meet with are so many proofs that your cause is good and successful. You would not become "the song of the drunkard," unless he perceived that your example reproved him—and you would never become the derision of those who are in the *broad road* to intemperance, if they did not see their idol in danger.

Those who live by the ruin of others, and those who are determined to sing the lullaby of moderation, may stand aloof or oppose, the impulse given to the temperance cause by organized Societies will not be retarded. While death is constantly thinning the ranks of the intemperate, and the advocates of moderate use begin to be ashamed, the friends of total abstinence are daily increasing.—their influence is constantly gaining ground, and multitudes of hopeful youth are subscribing to the motto, "touch not, taste not, handle not."

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